The Polemics of the Pulpit and the Proclamation of the Gospel.

Sabbath Musings and Sanctuary Services.

Dr. Thompson's Farewell to His Congregation.

Mr. Frothingham on Tuesday's Election.

THE IDEAL OF A CHRISTIAN CHURCH

on Service by Archshop McCloskey.

by Pathers Ducey, Kane and Hayne Lov. Moura Hopworth, Merrill and Rick-ardson and Bishop Scott.

ALL SOULS CHURCH.

sistion and department of life the in-Church was felt. There was then the pale of the Church; men in the Chu

the Parlian character and the influence iam in fostering a pure reignor; and at while their strot and rigid rule of tire, might perhaps have made many saints, it account allogather many of the sins to ann nature was most perilously exposed— naritableness, crueity to children, indis-human suffering, lock of mercy—and far-ter than brought into avisience a vani-

mly thing that stood nable to believe in the orthodox creeds and delity. Bo far from expecting that the tide let would be stemmed by the orthodox charch, he expected that infacelty during the country would make more rapid strides and sadder inroads than in the last. It was, however, to be earnestly hoped that, in this country, at any rate, the breaking up of the old faith would not reput, as it did in Franco, in the abandonment of worship and raths to the ignorant peasantry and superstitious women, while all citizens of intelligence and culture lives only for present pleasures and the world that now is. Eather than see our land pass

into such

A MELANGHOLT CONDITION
as that he would have the triumph of liberal Christianity delayed a hundred or five hundred years.
Dr. Bellows closed by an eloquent appeal for the Unitarian Mission Fund, stating that among the special opecial for which ald was needed was the rebuilding of Robert Colyer's church at Chicago.

ANSON METHODIST EPISCOPAL CHURCH.

The Glery and Hajesty of God. The Church of God Advancing to Perfection. Sermon by Rev. W. S. Griffin, of Counda.

At the Anson Methodust Episcopal church, in Norfolk street, near Broome street, yesterday, was congregated a very large audience of worshippera. The pulpit was occupied by Rev. W. S. Griffin, of Toronto, Oanada, who took for his text Psaim xiv., 8, 6. "All their garments smell of myrrh and aloes and cassia, out of the ivory palaces whereby they have made Thee glad. Kings daughters were among thy honored women; upon thy right hand did sand the queen in gold of Ophir."

In the above passage the minister said In the above passage the minister said THE EYE OF THE PSALMIST

In the above passage the minister said

THE EYE OF THE FSALMIST

was filled with the glory and majesty of Solomon's

reign. In it he describes the unparalleled success
and prosperity of the kingdom of Israel during the

reign of the wisest king the world had ever known;
the poblity of the scenes that surrounded
him; his matrimonial alliance with the beautiful
daughter of Pharach; the distinguished felicity of
this royal marriage. All these seem to pass before
the eye of the psamist like a vision of glory. This
is a historical account of passing events, yet he
would be a very stupid interpreter of God's words
who cannot interpret this as referring to

CHRIST AND HIS CHURGH.

Christ is the King, and thus He girds his sword
upon His thigh, and His queen shall be dressed in
fine raiment of gold. It is the Church that smells
of myrrh and aloes and cassia; it is the attractiveness of the Church of Christ that is here portrayed.
The Church is being dressed in the garments of salvatios. Bhe is made for everlasting duration; she
is clothed in raiment of wrought gold; she us presented to us here lovely in all the raiment of living
happiness forever and ever. The Church, in the
eyes of God, is beautiful; but there are some nowadays who look upon it with a feeling of pity as they
would look

UPON THE PAUPER HOUSE TENANT.

eyes of God, is beautiful; but there are some nowadays who look upon it with a feeling of pity as they
would look

UPON THE PAUPER HOUSE TENANT.

they would give it a pallet of straw in their houses
apon waich to lie. Which is right—the bedinimed
and darkened sense of the inside, who looks upon
the Church with pity, if not of scorn, or the ever
present God himself, who looks down and says:—
"Thou art fairer than the children of men; grace is
poured into thy lips; therefore God hath blessed
thee forever." The minister dwelt at some length
upon the beauties that are found represented in the
Oburch of Christ—by the asylums for the blind, the
hospitals for the sick and other charitable works
that is had completed until
THE GRUNGH IS NOW THE ENAUTY OF LOVELINGS,
with the odom of its goodly charities coming up like
fractineense before God. The blessed Lord says
that the Church is beautiful and fragrant as the
sweetbreasth of morning, fragrant as the spices of
the Eastern sies. The duty of the Church member
was any pictured so the view of the audience, and
while the shining lights of the Church had done
much to savance the cause of Ziom none were too
humble to sad in her giorification. The work of the
humble in making books for the head. So Christ
despited the work of mone; but all could add in the
glory of Jesus Ohrist. While these Scriptures
quoted in the text are applicable to andeat Jerussiem they point to heaven
also; they carry the heart of man to
reaster they carry the bears of the church, he
declared was not only backward; it was rising
from obscurity; if never shone in the pust as it
shines to day. There is witokedness to-day, but
had not all the stress. The science of religion reduces all

BROADWAY TABERNACLE CHURCH.

of our times, and if I unfold the great events with which this church has been identified it is only that we may bees God for it, and preclaim to those who

naked to such a history.

THIRTY ONE SHORT YEARS
have rolled on since the foundation of this church, and during twenty-seven of those I have

with efficiency and wasdom. This springs necessarily from the nature of the Church; for a Church simply consists in persons spiritually renewed through faith in Christ the Lord. They are entitled offairs. The Church is independent of Poper

Boston one in 1865, and in 1870 our edifice was the scene of another codesiastical congress. May she never recede from such a position. Moreover, this church by its teachings has promoted the unity of the Church universal. There has nover peen heard in it a sectarian cry: it is a Church of Jesus Christ. It recognises all churches that are based on a belief in Jesus; its platform is the freedom of believers in Christ to assemble and serve Him. It does not discuss the forms in other churches. It does not instit on that are based on a belief in Jesus; its platform is the freedom of believers in Christ to assemble and serve Him. It does not insist on the other churches coming within it. It goes forth to meet all on a common platform. No other Church has laid down such a principle as this:—"We declare our union in faith and love with all who love Christ," The younger Tyng has called this "Liberty Corner." Other ministers have found audience here. May no ambassador of the faith be debarred from it! To be Congregational is to be ostholic; to be independent is to be united. Speaking of its connection with temporal affairs, Dr. Thompson saids—Mc Church has been more fully identified with the conflict of siavery. We denounced siavery as a crime against God and man, and we railled the community to the defence of justice and humanity. We sustained the country in '43; we condemned in unsparing terms the Fugitive Slave law, and in all this we were secretly encouraged by members of other denominations. When first the note of war sounded, the first Sunday after Sumbers this pulpit proclaimed that smancipation was what was necessary. Twenty-live of the congregation enlisted in the army; by solemn vote and prayer you sent your pastor to minister to the suffering warriors on the battle Selds of rennessee, and when the fight was over you held within these walls a majestic requiem for 300,000 dead! You placed \$20,000 on our altars for the country. We have likewise begun long ago to combat.

Two Mighty Evila.

Viz., Social luxury besetting political corruption, and Romish sectarianism, corrupting our public school system and grasping at the offices of the State. And this conflict shall go on till sectarian audacity is crushed. (Hereupon a murmur of applause ran through the assemblage.) We have sent forth missionaries to various quarters of the globe, and each and every member of our congregation has labored zealously to cooperate in this good work. This church has tendered substantial aid to many theological seminaries and churches througho

ST. PATRICE'S CATHEDRAL.

There was a full congregation at this church yea-terday morning. Pather Kane preached the dis-course from Matthew v., 28—"I say unto thee that thou shalt not go out from thence until every farth-ing be paid." He commenced his discourse with the remark that this month of bleak November, ing be paid." He commenced his discourse with the remark that this month of bleak November, with its chilling winds, is a fitting time for serious thought and sad reflection, and perhaps for this reason our Mother Church selects this time as fitting to direct our minds and hearts towards those who have gone before us, and for whom we mourn. Although suffering and disease do not always presuppose the existence of guilt and sin, yet inwardly the consequences of sin are publishment and suffering. The laws of man so regulate it, and much more necessary is it that the laws of God should conform to the same principle for the preservation of His kingdom. Of the truth of this there are many examples. Adam, in the beginning, committed a sin which has been atoned for only by the suffering of his entire race. And when hathan fell repentant at the Prophet's feet he was told his tears had wiped out his sins, but that he must receive that punishment from which there was no escape.

"THE WAGES OF SIN IS DRATE."

God has given us plenty of opportunity to atone for sin; how many of us neglect these and strive to reach neaven on the easy road of luxury. The Church enjoins us to do penance by prayer and self-denial. In that other world there is a place where dwel the souls of those whose sins are unatoned; and under the oldest laws, as in the Book of Macca-

and deterred hopes in this world; and the souls of these in purgatory. The that they are great. During this moath a bright yestment in honor of the sames carner their re-ward, and the next day a in vestments of mourning for Luces in whose souls are unatomed. In requiem ask thrist to snapen them from the item and that the Angel Michael may be per least them to the presence of field's greatest them.

Mr. Schmitz, was beautifully rendered. The tana, by Dietsch, in "F major," afforded full score for the talents of the clour. At the other tory Mercadaute's "Benedicts" was sung by ne-sers (grasshe and Urehs, and Rossmi's ") Saintaris" was impressively given at the elevation by Mme. Chomé. Mrs. Unger sang the "Veni Creator" before the sarmon, with sweetness and precision.

CHURCH OF THE NATIVITY.

Vigorous Discourse by Father Ducey on Pub-lic Corruption—The Duties of Roman Cathelies Defined—Danger to the Youth of the Land from the Persistent Examples of

ing sermon yesterday at the Church of the Nativity upon a subject that at once enlisted the tivity upon a subject that at once enlisted the carnest attention of a large and devoted congregation. Without the slightest attempt to make any specifications in reference to recent events; that so much disturbed the city—since the Cathons Chu.ch totally discards all idea of religious sensation—the reverend gentleman clearly and elequently defined the position that doman Catholics should assume in regard to corruption at large. Although no allocation whatever was made to any of the startin regard to corruption at large. Although no aligation whatever was made to any of the starting developments that have so rapidly revolutionized the affairs of the metropolis, it was evidently the intention of the brilliant young orator to make the congregation distinctly comprehend and appreciate the dangers of the examples set by those who abused the public trust. Mass was commenced at half-past ten o'clock, the Rev. Father Everett officiating as celebrant. The musical selections were exceedingly appropriate and well rendered, and contributed much to the solemnity of the service. At the conclusion of the alter and preached the sermon, taking has text from the Proverbs. XXIV., 1, 2—"Seek not to be like evil men, neither desire to be with them: because their mind studieth robberies and their the speak decait." The reverend gentleman observed that when the pagans of Rome, corrupted with scale and weakened by her vices, commenced to feel her powers decaying; when their denters forget that brilliant example of their predecessor, when voices like that of Cicero were silent, and noble words like his ocased to be utfored in conductate of crime and its perpetrators; when would-be orators forgot in their degeneracy the usefulness of honorable speech and prestituted their services to honorable speech and prestituted their services to honorable speech and prestituted their services to

tuted the use of speech in the service of corruption less in their determination, denounced depravity, whether on the part of emperors or the lowest of Rome to do so, and, mindful of the example of her

the moral and intellectual mission of Christian Rome to do so, and, mindful of the example of her eternal Founder, she has never failed in that mission in the past, and, guided by the Holy Ghost, she mover would fail in the future to accomplish that work until the time had arrived when she would rest from her labors in the bosom of God at home in heaven. The Catholic Church, which from her birth had fearlessly condemned corruption and tyranny, was as fearless to-day. Her priests and bishops were as willing and as ready to

VINDICATE THE CAUSE OF RIGHT
and justice in the presence of corrupt power as were St. Ambross, St. Basil and others. Said the text which he had read, "Seek not to be like evil men, neither desire to be with them: because their mind studieth robbertes and their lips speak decoit." Those words of the Hoty Ghestraught men, as God's people, a great issue, and compelled God's ministers to warn the faithful against the vacous surroundings of corrupt men, and to counsel them to shun all association with those who were dishonest, no matter what their position or temporal wealth; for although wealth might be a power, it must not be forgotten that their was something in the sight of the Elernal God of tar greater importance than the power to be derived from millions plundered from the Deople—a good name was better than riches; favor in the sight of God was above silver and gold. If men had no other thing in view that the luxuries of this transitory life, if men were not destined for an eternal life of purest joy, then it could be easily understood why public servants became

not destined for an eternal life of purest joy, then it could be easily understood why public servants became

GREAT FLUNDEBERS.

yielded to corrupt influences, and allowed themselves to be swept along by the torrent of corruption. But as it was known, from the teachings of the Church, that men were destined for a higher aim and were amenable to God for each and every violation of His law, then, as Catholic Caristians, they recognized the rule which the Church thaughther recognized the rule which the Church taughther amenable to God for each and every violation of His law, then, as Catholic Caristians, they recognized the rule which the Church taughther they have been an every man who by his deeds of dishonor and dishonesty and by his openly violous life, outraged right and justice and whose repactly urged him to rob the poor man of his daily bread. We lived in evil times, in an age in which irreligion lifted her head, and of revolutionary tendencies. There was too much of this spirit of irreligion, too much disregard for the judgment of an all-seeing God. Dishonor and dishonesty stood in high places, and their attendant consequences proved to be the corruption of our youth, who in their

Vigorous and generous aspirations
should be taught by word and by example to spurn with horror the corrupt influences that met them on every site. What did they see around them? Why should they shrink from dishonorable acts? When public opinion had sunk so low that it no longer had the moral advantage of guiding men to honor and honesty by its condemnation of each and every act approaching dishonesty in the privileges appertaining to the public trusts, what could be expected from the young men corrupted by such surroundings? When they were taught and made to feel that the standard of influence was money; when they saw that older heads who had amassed wealth by honest and untring industry and others whose inherited estates had increased with the advance of the times; when men like those possessed so ittle public spirit as to co

of regongration. What could be expected from the youth if old men who, on the corrupting principles of HUMAN EXPEDIENCY
ceased by their words and acts to condemn dishonesty, but who, on the contrary, by virtue of their gray hairs, dweit with satisfaction on their past experience, and so far from encouraging ine young frowned down their years, considering that to give wholesome encouragement was something beyond their dignity? If fainers of families regarded the acquisition of wealth as a matter of greater impersance to their children than the innesitance of an unsulled name or the triendainp of Almighty God, they could not hope to see the family that lieswen intended should be the nursery of among and virtue. The danger to public morality from a disregard to the principles he had allinded to could not be exaggerated, or the danger to the temporal and eternal happiness of their children. From THE SCANDALOUS EXAMPLES
that walked abroad in this community, unless precautions were adopted to resist them, ruin, and dishonor would be the lot of their youth. Would to God that the world to-day bowed to the influence of heavenly authority and that public corruptors were compelled to bend in repensance instead of infining nof their brazen heads to corrupt the youth. When men looked back to history detailing the brilliant deeds on the part of sacred ministers a sigh of sorrow escaped us. Those men publicly and fearlessly condemned corruption and compelled the perpetuators of crimes to bow their heads is

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cecied to dilate upon the
Invisoral courage of the america Theodosius, who had ordered the dreamin massacre constitued at Thessalonica. Owing to the insulations of courtiers and others that the people had become violently seditions as soldiers were let loose again it the city, and the influman comprission was executed with the utmost Treity. Seven thousant man were passacred with a treity is seven thousant man were passacred with a secording to his custom, went to church. But St. Ambrose went out to meet him at the church borch, and forbade him any frather extrance. It was obserted by way or executation that David that sinned. The hoty histop resident "time whom you have followed in sinning follow his or his repentance." Theodosias submitted accepted the peanne which the thurch presence and returned to his parace, where he passed

without ever going to courred. After this term, the feast of Christianas being come, the Emperor aumoly implored admittance to inc church. St. Ambrose ordered up to place himself among the pentenna, in the church door, and lay long prostrate in the rank of the pentenna, reputating with lattic. "My soul hash cleaved to the pavenament of bord restore my line according to The Emperor accordingly knet at the church door, and lay long prostrate in the rank of the pentenna, reputating with lattic. "My soul hash cleaved to the pavenament of bord restore my line according to The Bondorius and indexibility where the divine law was concerned; with all possible grudence and moderation. Now there might be some who would object to the everity of Church discipline, on the ground that the aprix of the Church was one of Swegress and personate and independent of the rank of the proper in the character of the ground that the aprix of the Church was one of the past. The ground that the aprix of the Church was one of the mid and towns teached in the recognized their guilt before God. Theodosias acknowledged and crime and did penance for it. When he re-cented he was teated with mid and towns teated when t

thee. It was thus the Church counseled them to act, and God grant that all present would recorn at the necessity of imitating towards corruptors the learnless example of honor and virtue. Plus acting they would become to the Church what she wished them to be and what all the teachings led them to be ornaments to society, guides to their families and examples of honor and honesty to all.

At the conclusion of the discourse, which seemed to create a profound impression, the remaining ceremonies of the mass were proceeded with.

ST. PAUL'S METHODIST CHURCH.

There was a very large congregation present yea-terday at the morning service in St. Paul's church,

Goost, he said, was a gift which was offered to ality or religion. Without the possession of this gift no man could be considered a good Christian. It was useless to argue that this, that or the other went along in life doing good, helping the poor and

while he clung to every association that was good. If he had not this gift he was not a Christian. Yet every man had it in his power to obtain possession

tion to his hearers to do all that lay in the to merit this great gift of the Holy Ghowhich no one could be a Christian.

CHURCH OF THE MESSIAH.

iv., 5—"One Lord, one faith, one baptism." He said even in the early times, when these words were untered, there were vigorous and rancorous differ-ences among the converts to Christianity. One would think that persons who read the New Testament for the sake of the spiritual reveiations it contains would hardly be able to find material for ferce controversy. The object of the book is so evidently to draw all men into spiritual unity, to allay all personal animosity—in a word, to fraternize the world—that we instinctively speak of bitter arguments as unobristian. Still, the truth is that men are naturally pognacious, intellectually as well as physically, and when one man has formed a very decided opinion he has no patience whatever with another who does not see and think as he does. St. Paul, speaking to us, I take it, as well as to the somematic Ephesians, bids us forget our bickerings and our controversial heartburnings in the glorious fact that after all we who are Christians have one Lord, one faith and one baptism.

one baptism.

I want to talk to you very earnessly this morning about my idea of the true Church and the true faith. When I look abroad upon the more than a milition of people who live under the roofs of New York, and remember the fact that only from a quarter to a third of the whole population ever attend THE SACRED SERVICES OF THE CHURCH, I am forced to believe two things—first, that there is something the matter with the people, and, second, that there is something the matter with the Church. Now, let me say, the large number who never darken the doors of the church is not made up exclusively of the poor and ignorant. We are

up exclusively of the poor and ignorant. We are too apt to lay this flattering unction to our souls and to say, "Well, in all large communities there and to say, "Well, in all large communities there will be social dregs, both men and women, who are utterly careless, if they are not wholly ignorant, of religious things." Now, after I nave subtracted from this two-thirds of a million who are not connected with any religious establishment that large number—I know not how large it may be—who, because of their deprayed or poverty-stricken life, keep sunday as they keep every other day, there still remains several himdereds of thousands who care nothing for the sanctuary and who never receive any benefit from it. These are composed in small part of professed scepties and of members of the wealthy class, who are too eager in the pursuit of pleasure and gain to care for anything less exciting; and, let me say it boldly, in large part of the middle class of society, I think the best class—small merchants, young men, clerks and men of moderate means, who have become indifferent because the Church itself is uninteresting and inactive and exorbitantly expensive. We have churches in plentiful number, perhaps, for the poorest portion of our population. God bless the rare devotion of every one of them. We have beingle for our geamen, and masion churches, which carry comfort and consolation to many a poor heart that is clothed in rags—yes, and the other extreme of society is well cared for also. What magnificent buildings we have for the wealthy! This very church in which I am preaching is one of them. They occupy

I hay are built of granute of freestone; they are painted with costly and exquisite teste; they are painted with men need percenting. We have such an inscription over such a door, and whe will a plee of chalk wrote underneath, "Yes, the poor nave the Gospel preached to them, but not leve." Now I do not believe it at

VEW ENGLAND CONGREGATIONAL CHURCH.

Viewing Ged in a Practical, Commensorse Way-The Old Theory of Special Provi-den ca-Sermon by flev. M. rrill Pich-

November's chilling biasts, though robbed happing of their keenly biting bitterness by the brilliant, sparkling smallght, did not prevent the neual large and fassionable attendance at the services yes cross morning at the New Hingland Congregational charols, corner of Madison avenue and Forty-seventh stress. Previous to the services, newests, and while the organist was playing one of his outsomary produces with the skill of a massiva, hearty congratulations were extended on every hand to Mr. George H. Gibert, the affalls and nopular chief usher, just rein Athens for the first time. That city was foremost in philosophy, literature and art; yet it was given up to idolatry. To present there Jesus Christ as the Saviour of men was sure to excite commetton. But every one. He was not afar oif, as so Athenians conceived of their

beds far back in the track of centuries. What a Providence thought the Arctic voyager lost amid the loc foces of the polar seas, that the sun broke through the clouds just in time to save him. Yes, to save him ! He may appropriate the whole. He may see God's direct efforts to save him. And so may every one of us. From this he went on the save well in the may rappropriate the whole. He more benevotent the intent. It may be special to every one, to all the myriads who appropriate it. Hillions of men oreathes the sir—san sud bird, besist and man—and each of the consistent with the sir—san and bird, and say, "God gives me breath." Each should so view every blessing of life. God's intent is special to each. For every generation

MATURE'S GREAT BORNE

Offers from her stores of hidden nutriment nonrishment and life. The eye is specially designed for light the ear for sound. God is as particular in finishing the flower of the grass as any constellation sodiac. He takes as much pains with the lify as with a Golomon. We may not look at a distance to find God. Every good thing is specially intended for every one of us. Mon call it a wonderful Providence is as good and direct in our every day labors. It is constant, nover cossing, calling ever for thankagiving and praise. There are those who think of God only an great occasions. Only some actouading event makes them recognize God. God is ever present to each one of us, instructing, comforting, belling, sympathising with every trial and joy and sorrow. No heart can tarm to lim in vain. Ged is near to us, not in bodily presence only, but in tenderness and love and comfort, so that the humbiest, the most abandoned, the poor, the sick, the lame, the half, the golity, each find him near. He urged, in conolession.

His presence is to cheer us. His spirit to aid us. There is not a burden we bear that we cannot cast on Him, not a cross that He will not help us bear, not a ain that he will not take sway, not a temptation from which He will not deliver us.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sormon by the Rev. Father O'Farrell, Sr.-The Bark of Peter-Ite Struggles and Its Victories. St. Stephen's church was yesterday crowded with

worshippers at the high mass. The music, as usual, was of the highest order, Nint's mass being sung. At the offertory Miss Howson sang Mercadante's "Salve Maria" charmingly. After the first gospel the Rev. Pather O'Farrell, Sr., of St. Peter's church, preached an eloquent discourse from the fifth chap-ter of Luke, beginning at the second verse. I'wo points were to be observed from this chapter in our Lord's life—one, that the bark spoken of so often Was always PETER'S BARE;

the other that the fish taken in the nets were given

the other that the fish taken in the nets were given to Peter by our Lord. The preacher then went on to show that the miracle performed by the Saviour signified the care and constant watchiulness exercised by Him over the Church, and the help He always gave it in its hour of peed. After the resurrection, for the second time, He performed a similar miracle and saked Peter if he loved Him, then telling him to feed His lambs and feed His sheep. The preacher continued to explain how Peter had hialited his mission, the Apostte beginning on the very day after the descent of the Holy Ghost to gainer in

very day after the descent of the Holy Ghost to gather in POLLOWERS OF MIR MASTER.

In all ages the work had been going on. It was the same election that gridged that the world over for 1,000 years, and though than hew forms arose it was unlikely that Christ had been leading astray Peter's successors during that time. The Unuron always had trials and difficulties to contend against, but though times were constantly recurring yet it ever triumphed. The storms in which, as the Gopels says, Peter's bars has been towed, represented the storms in which the Church had so often been agitated; but, like the safety of the Park, so was THE SAPETY OF THE CHURCH.

All through its history the Church was beent with distoiltess. In the first soe years of its existence is had the persocutions of the Roman government, and, when the Cemars had been vanquished, then sprang up hereases, which have continued on in various forms down to the present. Now we had seems societies burrowing their miquitons work in compiracy and allence. The prescher then spoke eloquently of the Church as it is and as it will be, propheaying that Plus LX, would yet see

THE BERRAN GHAPEL.

ST. JOSEPH'S ROMAN CATHOLIC CH

Mother of God should not be mixed up ongrobing cares of a worldly life. Worldly are more than apt to take our attention function in the more than at to take our attention function in the state of the

LYRIC HALL UNIVERSALIST CHURCH.

A good-sized congregation gathered in Lyrie yesterday, yet not so large as the previous Sabsasa. The lesson for the day, which Mr. Prothingham resid as he read of the warfare of Jerusalem being access-plished and henceiorth she was to be comforted. The text was also significant:—"Surely the wrath of man shall praise thee."—Psaim IXXVI., 10. Frothingham gave what he termed the true readeing of the verse:—"Surely the wrath of man shall
praise thee when thou shall put on the fleroeness of
wrath." The terror of Divine wrath is their
which makes human wrath praise God, and
the bitterest element in the former is God
Himself. He sends us bad rulers as well as
good. He makes evil and is the author of war; but
the evil that is created by a period coing must be
inherently and intrinsically harmless. If evil can
be overruled or be drilled into the service of the
world it is not evil. It was a notion of the good
Father Origen that in the end THE DEVIL HIMSELP SHALL BE CONVERTED

be overruled or be drilled into the service of the world it is not evil. It was a notion of the good Falter Origen that in the end

THE DEVIL HIMSELF SHALL BE CONVERTED, and we shall have no devil, because that deep down in his nature there is some spot susceptible to green. It is therefore perfectly logical to deny the existence of the devil. Mr. Frosininghum then took up the views of theologians on ain and depravity, and drew illustrations from nature, present and in the geologic past, to show that the controltons of the universe, the pains and strifes, the railroad and steamboat collisions, the fire of Chicago and the West, the sizaghter at Los Angelos, the Southern rebellion, national and international wars, bears explosions, &c., are all but the bridges of creation over which appear the footschee of the living God. To our minds, said he, there is nothing so terrible as the wrath of man. It is wenten than that of a tiger, the lion or the wolf. We see is in our own land. We see what it did no our Southern country during the war, and what slavery on their for a century before. If slavery or war has done anything toward the emancipation of men they have been overruled to that end. There were theologians who said the Uhicago fire was a Dirmelioughment. A Divine judgment, when Chicago prepared hereoff for the dame by building wooden houses and streets! It was not briting wooden warning from the old, and will have warning from the old, and will have warning from the old, and will have workedness that won't explode. This tides was elaborated at length, and Mr. Frotaingham benefit for the dame by United to the providence, low Guitago will take was claimed to be providence, low Guitago will take the limit of the providence of the community of the Guitago of the providence of the same time that was in Josus Christiation is provoked to overthrow the violets. This thought was amply i